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Essays, Expositions, &c.

THE MOUNTAIN BECOMING A PLAIN.

Leaves from my Note Book.

BY A YORKSHIRE PREACHER.

(No. 19.)

"Who art thou, O great mountain? before Zerubbabel thou shalt become a plain:
and he shall bring forth the headstone thereof with shoutings, crying,
Grace, grace unto it."—ZECHARIAH IV. 7.

ZECHARIAH the prophet lived in mournful times. Jerusalem had been invaded and sacked, and its magnificent temple razed to the ground; tens of thousands of the Jews were slain on their own soil in cool blood; and a great number had been carried into captivity in Babylon, there to "hang their harps upon the willows and weep when they remembered Zion." Through the edict of Cyrus, after seventy years of hard and bitter service, they are allowed to return to the land of their fathers; leave is given them to rebuild the temple, and Zechariah, with Zerubbabel, one of the heads of the people, take the lead of those whose "spirit the Lord had stirred up" to take advantage of the proclamation, and on arriving with them at their destination commence the onerous and arduous task of building a second House for the Most High. Thus for a time the sun seemed to penetrate through the dark clouds, and many of the people looked forward with bright anticipation to the time when Jerusalem should again appear in its glory, and they themselves become a free and independent people. But that bright sun was destined soon to be withdrawn, and the dark clouds to gather more thickly overhead. Their enemies the Samaritans, place obstructions in their way, try all that they can do to stop the work, write a false and slanderous letter to King Artaxerxes,

and obtain from him an order to prevent the completion of the building. Now there was great joy in the enemies' camp. They had conquered, and therefore gave themselves up to joy and festivity. Taunting were their insults; and boastful were their speeches. But He who ever pleads his people's cause, He who had for a time permitted them to carry on the building, He who had given them strength to work with the trowel in one hand and to defend themselves with the sword in the other hand, now appears to Zechariah, saying, with regard to all this opposition, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." As God declared, so it came to pass: the mountain became a plain: the temple was re-commenced and finished, and the topstone thereof was brought by Zerubbabel to the joy of God's people, confusion of their enemies, and to the glory of matchless grace.

Zerubbabel in this case was a type of Christ. He was a type of Christ in his name. The name Zerubbabel signifies "stranger from Babel:" we may therefore paraphrase the language thus—"Who art thou, O great mountain? before a stranger from Babel, thou shalt become a plain." As the Jews had been captives in Babel or Babylon, through one who was a stranger there like unto themselves, their difficulties, though mountainous in their character, should be overcome. So when Jesus was upon the earth he was looked upon as a stranger. He was in a strange land: he was surrounded by a strange people: to their sinful habits and customs he was a stranger: and they looked upon his sayings and deeds and assumptions as strange and even blasphemous. "He came unto his own, and His own received him not." The world knew not the worth of his person, nor the dignity of his character. He declared himself to be a stranger when affirming that he was "not of the world" and the world treated him accordingly. "The foxes had holes, and the birds of the air had nests, but the Son of Man had not where to lay his head." He was treated with the greatest cruelty, for he was hunted, persecuted, mocked, and finally crucified. Christian, dost thou sometimes feel thyself to be a stranger in the world? Art thou surrounded by the inhospitable and treated with scorn? Do those with whom you come in contact think you and your religion strange? Are you sometimes alone, like "a sparrow upon the housetop?" Take comfort then in the thought that so was your Master, and he had much more reason to complain than you. The severity with which he was treated you can never experience, even at the worst. In the hour of your loneliness seek his sympathy; and know that if you are strange to all around, you are not strange to him. He understands you and knows you well; and is prepared to cheer you with his company and help you with his grace.—But Zerubbabel was more especially a type of Christ as a builder. It was his work to lay the foundation-stone of the temple, and we are here told that it would be his work to bring forth the headstone at its completion. The Church of Christ is his Temple, and it is recorded that he is the builder. To Peter he said, "Upon this rock will I build my Church, and the gates of hell shall not prevail against it." In this prophecy Jesus is spoken of as the Branch, and it is declared

that "He shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord: and he shall bear the glory." Immortal honours be to his precious name; he *shall* build the temple, and he *shall* bear the glory. He builds it upon himself as the Rock of Ages, the only true foundation: and as he begins the edifice so shall he complete it with his own hands, that none beside may claim the honour.

Beneath his eye and care
The edifice shall rise,
Majestic, strong, and fair,
And shine above the skies:
There shall be place the polished stone
Ordned the work of grace to crown.

It is a mistaken notion that men can build this temple, can add stones to it, and raise it up. We read, "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." To Christ and the Spirit of Christ this work must be ascribed, and will be ascribed by the Church throughout all ages.

As Zerubbabel was a type of Christ, so was the temple a type of the Church of Christ. In Ephesians, the apostle tells the Lord's people that they are "no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone: in whom the whole building fitly framed together, groweth unto an holy temple in the Lord." And he informs the Ephesian believers that in Christ they also were "builded together for an habitation of God through the Spirit." Peter speaking of those who had "tasted that the Lord was gracious," says, "Ye also as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." The church may well be likened to a temple, for each member, as a living stone, has been chosen and selected by God. When men build an edifice they select what stones they think proper. So God in Christ hath from eternity chosen every member of the church. The reason why one stone is added and then another, resolves itself into God's sovereign choice of all. He hath chosen them according to his own mind, and not because they were better than others. The Lord cuts them all out of nature's dark quarry: hence he exhorts them to "look to the rock from whence they were hewn, and to the hole of the pit from whence they were digged." United to the rest of the world in one solid mass, the Lord separates them with the word of his grace, which stone is able to break the rocky heart in pieces. Then, by the power of the Holy Ghost, they are fashioned and moulded into shape,—and this is trying work. There is so much earth, so much sin, so much evil of every kind, cleaving to the stone, that it is entirely covered with it, and the whole must be removed. But, by the purifying word, the stone at last is fitted for its proper place in the temple of the Lord, where it will remain for ever. Reader! art thou one of these selected, polished, lively stones? If thou art not, then thou art of the earth, earthy, and, abiding so, must perish. If thou art, then seek to show

it to all around, that men may see that the Lord hath made thee a fit habitation for his Spirit.

Had Zerubbabel to meet with much opposition in building his temple? so too hath Jesus! In the eyes of Zerubbabel the opposition that he had to encounter, and the obstacles he had to surmount, seemed like a mountain—great and immovable. He knew well that he might as well attempt to remove Mount Sinai or Mount Carmel, as to attempt to remove this mountain of his own accord. But what Zerubbabel could not do, God promised to do. He would soon level it to the ground and raise the temple. But Christ is superior to Zerubbabel, for he "mighty to save," and "strong to deliver," undertook alone to remove the mountain that lay in his path. He looked at his mountain, and upon it he saw written the word "SIN," and he said, "I will put it away; where sin hath abounded, grace shall much more abound." He saw written on it the words "LAW AND JUSTICE," and he declared, "I will fulfil the one, and satisfy the other." He saw upon it the words "SATAN AND HIS HOSTS," and he said, "I will bruise his head, though he bruise my heel." He saw written upon it "THE WORLD'S OPPOSITION," and he declared, "I will overcome it, and enable my people to overcome it too." Once more He looked at this mountain, and on it he saw in black characters the word "DEATH." Again he spoke—"I will deprive that monster of his sting; I will be his victor: and the weakest of my followers shall cry 'O death, where is thy sting! O grave, where is thy victory!'"

Because of this we are told that the head-stone shall be brought forth with shoutings. When the foundation-stone of the second temple was laid, all the people shouted with a great shout. So the acclamations of the redeemed in heaven are represented as being very great. John says, "And I heard as it were the voice of a great multitude, and as the voice of many waters: and as the voice of mighty thunderings, saying, 'Alleluia, for the Lord God Omnipotent reigneth!'" Thus when the head-stone of Christ's spiritual building shall be brought forth—when the last elect vessel of mercy shall be called by grace and brought out of nature's darkness,—the building being complete, the Lord shall come to make it known, and in the highest heavens the glorious fact shall be celebrated with acclamations of "Grace, grace unto it."

What consolation these facts afford us! In Jesus we have a Zerubbabel who can remove our every mountain. Have we obstacles as individuals and as churches; in our families and in the world; He can remove them all, and not only can but will. What folly is manifested then by those who stand in God's way and seek to obstruct his work. For a while they may seem to prosper; but, in his own time, God shall make even their wrath to praise him. Reader, canst thou sing the song of free grace on earth? Dost thou give the praise of thy salvation to God's free sovereign favour, manifested to thee in Christ Jesus our Lord? Then rejoice in the thought that—

"Grace all the work shall crown
To everlasting days;
It lays in heaven the topmost stone,
And shall have all the praise."

THE GOSPEL AND ITS EFFECTS.

BY A. SPENCER, LONG PRESTON.

(Continued from page 154.)

THE gospel of Christ is designed to produce one grand effect. It raises men to the enjoyment of salvation. Salvation means deliverance. A ship is wrecked at sea; the captain and all on board are exposed to a watery grave; presently, however, a life-boat hastens with all possible speed to their rescue. The very moment before the ship sinks, every soul is safely received into the life-boat, and conveyed in safety to the shore. This in one sense is salvation. As the word applies to the soul, it means deliverance from sin, together with all its frightful consequences. It imparts freedom from the curse of sin. God is the King of all the earth: the people of all countries and colour constitute his subjects. He has given laws—holy, just, and good—by which their lives ought to be regulated. These laws enjoin all necessary obedience to man; but supreme love and obedience to the Creator. The law of God requires perfect obedience: the violation of it is sin. Have the laws of God been perfectly obeyed? All who know themselves will plead guilty.

"The law demands a perfect heart,
But we're defiled in every part."

Since God is just, as we have all broken his law, we are all by nature condemned—condemned to eternal misery. "The soul that sinneth, it shall die." Even transgression of the divine law is condemned to the misery of the lost. The case of all to whom the gospel comes with power is altered. As they are brought to believe on Christ, as he obeyed for them, and was condemned in their stead, they are accepted, or justified. They are freed from the curse of the law through Christ. "Christ hath redeemed us from the curse of the law, being made a curse for us." (Galatians iii. 13) The subjects of the salvation of the gospel are freed from the dominion of sin. By dominion is here meant influence or power. No depth of penetration is requisite to determine who or what governs a profligate man. It is his depraved or carnal mind. It prompts him to participate in the abominations of the world. The "strong man armed keepeth his palace." But when the gospel becomes "the power of God unto salvation," a stronger than he takes possession; his palace becomes to him a cage of unclean birds, and he becomes a willing captive of divine grace. Sin predominates no more. "Grace reigns." The mind is enlightened and the heart renewed. "Old things are passed away; behold all things are become new." Being made partakers of the divine nature, believers abhor their sin, their past life, and forsake their old companions, and ways. They now appreciate that which is holy. They become "companions of all those who fear God and keep his precepts," and find "wisdom's ways to be the ways of pleasantness." They may sin; as in the cases of all saints. The sins of David and Peter stand prominent. But if a saint fall into sin, it will be to him the source of

the greatest sorrow. It will not rule. "Sin shall not have dominion over you: for ye are not under the law, but under grace." (Rom. vi. 14.) Salvation is deliverance from the consequences of sin in the future world. Much may be seen of the direful effects of sin in the present life. Disobedience to God, ruined reputations, emaciated constitutions, and families in rags, loudly proclaim the destructive nature of sin. Nothing, however, is seen in this life to compare with what is experienced in the future. Language the most striking, and figures the most painful are employed in the New Testament, to denote the state of the wicked in the future. "Weeping, wailing, gnashing of teeth, the worm that dieth not, and the fire that is not quenched," stand among the number. Salvation embodies deliverance from this misery. The subjects of it are raised to heaven, to worship Christ, to dwell with saints, to be eternally glorified. This is the end of faith, the end for which the saints are predestinated, called, justified, and preserved. That which leaves a man short of heaven is not salvation. Men may give it what name they please. If it does not raise men to heaven, it is not the salvation of the gospel. "He (Christ) became the author of eternal salvation to all them that obey him." (Hebrews v. 9)

To what extent is the gospel of Christ the power of God unto salvation? "To every one that believeth." The question has often been asked, "Are there few that be saved?" No better answer could be given than is found in the above words, "Every one that believeth" will be saved, and not one more. Simply hearing the gospel will not ensure salvation. "To the one we are the savour of death unto death; and to the other the savour of life unto life." (II. Corinthians ii. 15) In every case where salvation is enjoyed, there is a personal application to Christ, and a personal reliance upon his finished work. This is called believing. It stands opposed to all other means to which men betake themselves, in order to obtain eternal life. It is opposed to that confidence which some men place in sacraments, in charity, and in penances. It supposes a deep sense of sin, guilt, and danger. It is a coming out of self, and a resting upon Christ for all the blessings of salvation. It is the finger which touches his garment. It is the hand that lays hold of the promise. The Bible furnishes many illustrations of it. The case of the manslayer is one. If a man had unintentionally slain his fellow, under the Jewish economy, his life was in danger until he reached the city of refuge; but the moment he got within its precincts, he was perfectly safe. No avenger could touch him there. By nature men are all in danger of eternal death in consequence of sin. Justice pursues. God has provided a refuge in Christ. The moment a sinner flees to Christ, he is perfectly safe. This is believing. The Israelites on one occasion sinned egregiously against God, on account of which he sent fiery serpents among them. Many of them were bitten, and much people died. In the midst of their distress, those who were spared appealed to Moses, who entreated the Almighty to spare the people. Moses was directed to make a serpent of brass and place it upon a pole, and every bitten Israelite who beheld it was perfectly restored; so men have been bitten by the old serpent the devil, and consequences the most frightful follow. Christ is exalted in the gospel, and all who look to him are delivered,

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life." This faith says—

"Other refuge have I none,
Hangs my helpless soul on thee."

With such a faith there is salvation for the vilest sinner. Is a man saying, "My sins are so great, so numerous, so heinous, that I am afraid Christ will never save me. He may save that man who has never been to such lengths in sin as I; but I cannot think he will save such a wretch as I." Let such a person read again, "To every one that believeth." It may be some man will say, "My case is worse still. My sins are not only great and heinous; but I have sinned to old age. I am a grey headed sinner. No case is so bad as mine. Christ may save a young sinner, one who has not sinned so grievously as I; but I cannot think he will save me." Yes, the gospel reveals a salvation for such. It is "to every one that believeth." However old a man may be, however great his sins, if he believes on Christ, he shall enjoy salvation. Saul of Tarsus, Mary Magdalene, and the dying thief obtained salvation by faith in Christ. Numbers as vile as they have obtained it. In short none have been lost who have trusted in him. "The blood of Jesus Christ cleanseth us from all sin."

The gospel of Christ is the instrument which God employs to bring men to the enjoyment of salvation. It is called "the power of God," because it is attended by the Holy Spirit, and is adapted to remove all the obstacles which stand in the way of man's salvation. Apart from the Spirit, it raises not to salvation; but through the Spirit, it becomes power. It required power to create man at first; it requires power to create him again. This power, through the Spirit, is in the gospel. Is man's understanding dark? God can illuminate it. Is the will perverse? God can subdue it. Are the affections nailed to earth? God can sever them from earth, and raise them to himself. If men be destitute of all spiritual sensibility, and steeled against the truth, God can melt them into contrition, and make them truly sensible. "The word of God is quick and powerful, and sharper than any two-edged sword." There is no sinner whose case the gospel cannot reach and affect. However great the sinner, however old in years, however hard and stubborn, the gospel, through the Spirit of God, can bring him to the enjoyment of salvation. The history of the Church, is a history of the power of the gospel. The Acts of the Apostles furnish many illustrations. Let us glance at one. In the second chapter, it is recorded that "when the day of Pentecost (a Jewish feast) was fully come," the Jews from various nations were assembled at Jerusalem. The apostles were filled with the Holy Ghost. Peter stood up to preach, and such was the effect produced, that about three thousand were pricked in their heart, they gladly received the word, they were baptized, and added to the disciples. Since that day, thousands of men of various countries have been converted through the gospel, and added to the church. The gospel is well adapted to accomplish the ends for which it was designed. Of this gospel Paul was not ashamed. To be ashamed is to despise a

divine object. It is a feeling which is manifested in various ways. Sometimes it causes its possessor to hang down his head, it drives him from public life into some sequestered spot, or to some foreign shore; and it sometimes causes individuals to commit suicide. Paul possessed no such feeling on account of the gospel of Christ. He regarded it as his highest honour to be interested in it, and to be instrumental in making the world acquainted with it. He knew that it was the only effectual remedy for the spiritual maladies of mankind.

Paul was not ashamed of the gospel. No man ought to be ashamed of what is true. If the gospel be a system of "cunningly devised fables," or a system of priestcraft, the sooner we are ashamed of it, and the sooner we abandon it the better; but if it can be shown to contain a system of truths from the Creator, pertaining to man's everlasting happiness, it is the most consummate folly to be ashamed of it. God does not communicate the truths of his word without affording all necessary proof of their divine authorship. There is more evidence for the genuineness and authenticity of the gospel, than there is for any other historical fact. That men are depraved is universally confirmed. That Christ appeared in the world, that he performed many wonderful works, and that he was crucified, are facts beyond all doubt. The miracles of Christ demonstrated the divinity of his person and his mission. But in the word of God there is a clear description of both saints and sinners. So clearly does it describe the saint, that he feels, if there were no other evidence, the Book which is so much adapted to his case, which so clearly describes his feelings, must be from God. "He that believeth on the Son of God hath the witness in himself." As Paul had been an eye-witness of Christ, as he had experienced the power of his grace in heart and life, how could he do otherwise than glory in the gospel?

Paul was not ashamed to profess the gospel. To profess the gospel, is to make a public acknowledgment of our experience of, and our belief in the truths of the gospel. This profession was made in apostolic times in baptism. That such a profession should bring upon Paul a vast amount of odium, we do not wonder. Christ was the despised Nazarene; his disciples were but few, and generally poor. To profess Christ then, exposed a man to contempt, loss, suffering, and death; yet Paul says, "I am not ashamed of the gospel of Christ."

He was not ashamed to preach the gospel. Having experienced the power of the gospel, he felt a necessity laid upon him to make it known. "Woe is unto me, if I preach not the gospel." (I Cor. ix. 16.) He knew that it was through the gospel that God intended to bring sinners to a knowledge of the truth. The latter part of the Acts of the Apostles abounds with the labours and sufferings of Paul. If he had been ashamed of the gospel, would he have exposed himself to so much suffering, or to death, in order to make it known to the world? Decidedly not. Is there anything in the gospel on account of which men ought to be ashamed now? It finds mankind sunk down in ignorance, idolatry, barbarity, and superstition; and it raises them to holiness, to happiness, and to God. It makes men better masters and servants, better in the domestic circle, and better citizens. Are these matters of which any of us need be ashamed? Where is the legislator

who is ashamed of a measure that has raised his country from bondage to liberty?

The humiliation of Christ reproves our shame. Was Christ ashamed of us? "He despised the shame." He came down from heaven to earth, he lived a life of obedience and suffering, he endured the agony of the garden and the cross, he was nailed to the cross, and he endured the curse which was due to others. All this was substitutionary. And can we be ashamed of him? If we be ashamed of Christ now, when Christianity is so prevalent, how should we have acted had we lived in the days of Paul?

The day is coming when Christ will appear again; but it will be to judge the world. How shall we be found? He will acknowledge those as "good and faithful servants" who have acknowledged him, who have suffered for him, and who have not been ashamed of him; but alas, for all who are ashamed of him and of his glorious gospel! Let them listen to his own words: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels."

"Ashamed of Jesus!—that dear friend
On whom my hopes of heaven depend!
No; when I blush—be this my shame
That I no more revere his name."

THE JEWS.

No. 2.

Mr. M. M. NOAH, a Jew, and who, by honourable exertion, became a Judge, in America, published some years ago an interesting statement of the past and present condition of the Jews. He says of them that "the numbers exterminated by wars and violence are computed as follows:—

According to Josephus, and contemporary writers, there were slaughtered in Cesarea, by the Syrians	20,000	By an earthquake in Judea, 42 or 43 years before Christ	30,000
In Jerusalem, occasioned by the insolence of a Roman soldier, under the reign of Claudius	20,000	In consequence of a revolt, occasioned by breaking a Roman eagle placed in the portico of the temple, in the reign of Augustus	13,000
At Scitopolis	13,000	In a sedition suppressed by Varus, governor of Syria	2,000
At Alexandria, in consequence of the rivalry of the Greeks and Egyptians	50,000	In an ambuscade before Ascalon, in the beginning of the war against the Romans	18,000
At Ascalon, from the same cause	2,500	At the capture of Jaffa by Titus	15,000
At Ptolemais	2,000	At the siege of Jotaput, the 13th of Nero	40,000
At Silucia, by the Syrians and Greeks	50,000	Taking of Tariche, at the naval battle on the Lake Gencsarotte	6,500
At the siege of Jerusalem by Pompey	12,000		

After this victory, Vespasian being in the tribunal at Tariche, sent 6,000 to Nero, to work at the Isthmus of the Morea; 30,400 were sold at public vendue; and 12,000 old men, unable to bear arms, were put to death 12,000
At the capture of Glama by Titus 9,000
In a battle against Placidus, Lt. of Vespasian, near the village of Galara 15,000
At the siege of Jerusalem, and

destruction of the temple by Titus 1,100,000
In the revolt of the false Messiah Barchochebas, and in the several revolts under Adrian, Trajan, and Justinian 600,000
Add to this, that from the time of the adoration of the golden calf, to the return of the ark, which had been captured by the Philistines, there were destroyed . . . 239,000
Making 2,248,000

This amount does not include either the losses they met with in the wars anterior to the captivity, or the persecutions and revolts in the time of the German emperors and the middle ages, or the proscriptions *en masse* which were so frequently renewed in different parts of the world, in the times of the invasions by the barbarians, and since their establishment in the Roman provinces. Under all these calamities and oppressions, the Jews have been, by Divine interposition, enabled to sustain themselves amidst so many appalling obstacles, and have found in the strength of their laws new principles of existence."

He gives the following as the probable amount of their present numbers in all parts of the world. "I have been at considerable pains to obtain a census, accurate as far as every country in Europe is referred to, but depending upon estimates, always below the actual number, of those residing in Asia and Africa; from which it appears that the Jewish nation number six millions of people, divided and located as follows:—

In all parts of ancient Poland before the partition of 1772 . . . 1,000,000
In Russia, comprehending Moldavia and Wallachia . . . 200,000
In the different states of Germany 750,000
In Holland and Belgium . . . 80,000
Sweden and Denmark . . . 6,000
France 75,000

England 60,000
Italian States 200,000
All North and South America and the West Indies . . . 100,000
In the Mahomedan states of Europe, Asia, and Africa . . 3,000,000
Persia, Ceina, and Hindostan . 1,000,000
6,471,000

The above includes all who are actually known as professing and following the religion of their forefathers."

To this statement the words of another Israelite (P. Hirschfeld) may very properly be added as tending to show the future of this remarkable people. "Within the last forty years scarcely 2,000 Jews were to be found in Palestine, but at this moment [1838] there are upwards of 20,000, and their number is increasing every year. All these things speak aloud, as if the voice of God were telling us that *that* prophecy is now going to be fulfilled, which says, that after the children of Israel have been "for many days without a king, and without a prince, and without a sacrifice, and without an image, without an ephod, and without teraphim; afterward shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." (Hosea, iii. 4; also Jeremiah, xxxii. 43) The "sure word of prophecy" declares Israel's restoration to their own land and their conversion."

Page for the Young.

NOT AFRAID TO WORK.

The rain was pouring in the streets of a great city, when a poor-looking boy stopped at a printing-office, and asked to see Mr. Gay, the master of the house.

"Come in," replied a voice from within. Mr. Gay looked up as the door opened, and seeing the strange boy, he told him he would attend to him in a few minutes. Having finished his writing, he asked his errand.

"Please, sir, do you want a boy in your printing-office?"

"Why," said Mr. Gay, "I don't know but that we do. What can you do?"

"Anything, sir, that you have for me to do. I am not afraid to work."

"What is your name, and where do your parents live?" asked Mr. Gay.

"My name, sir, is Harry Scott. My Father and Mother are both dead. I live with a woman who knew my mother. She is very kind to me; but she is poor, and she cannot keep me without work. I have tried at a great many places to get work; but nobody wants poor boys."

"Have you no friend to recommend you?" asked Mr. Gay.

Harry looked down for a moment, and turned his old cap round in his hand. His face brightened as he drew from his pocket a small, well-worn Bible. He handed it to Mr. Gay, saying, "That book will tell you, sir, of the only friend I have to recommend me. It was my mother's." Mr. Gay took the book.

On the first leaf was written, "This is your mother's dying gift. Read it daily, my son, and the orphan's God will be your friend."

He closed the book, and laid it on the table, and then said. "Well, Harry, you may make a trial in my office. Come in the morning, and if you suit me, I will engage you; but I will want you to sleep in the office till George is able to come back."

"Thank you, sir," said Harry. "I will be here early to-morrow morning, and I will try to make myself useful."

Putting his Bible in his pocket, he started homeward with a happy heart.

For a long time Mr. Gay sat there where Harry had left him. He, too, had once had a Christian mother, and her frequent counsels to "seek the Lord early" were sounding in his ears. He thought of it long and bitterly; but even now business is claiming his attention, and the subject was again put off.

The next morning Harry was at the printing-office early, ready to make himself useful as he said. By his active and willing obedience he soon made many friends.

He had been there about two weeks when Mr. Gay gave orders for increased diligence in the office, as there was a large amount of work that must be finished in a few days. That night, before Harry went to sleep, he resolved to get up very early in the morning, so as to have everything in order early. "It is but little that I can do," thought he, "but I will do what I can." And with this thought he soon fell asleep.

After a long time he awoke. He thought it could not be near morning yet. He was just falling asleep when the clock struck five. "Time to get up," thought he; and suiting the action to the word, he was soon

dressed. He lighted his little lamp, read a chapter in his Bible, and then kneeled for a few moments at his bedside to seek God's blessing on the day and its duties.

Upon going into Mr. Gay's room, he set to work to rekindle the fire. Then he looked after the other fires, giving them the attention they needed before he began to sweep the office. He had nearly finished sweeping when he heard a step at the door, and looking around, he saw Mr. Gay standing at the door.

"Well, my boy, how is this, that you are up so early? It is but little more than five o'clock."

"Why, sir," said Harry, "I heard you say you had a great deal to do; and I am going to help all I can."

"Well, well," said Mr. Gay, "I see you told me the truth when you said you were not afraid to work. What made you think of getting up?"

"That everything might be ready early, sir," he answered. "There is one verse in my Bible that I love

to think of every day, and I think it helps me to do right. It is this: 'Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.'"

"A faithful boy will become a good and useful man," said Mr. Gay, as he passed into his room. "Strange," thought he, "how that boy seems to live out what the Bible teaches! I must try to seek an interest in it myself." For two hours business was set aside, that he might seek after more lasting good.

NEW QUESTIONS.

There are in the Old Testament four celebrated prophecies concerning Jesus Christ as the Messiah: one refers to his conflict, death, and victory over Satan;—one, to the continuance of the Jewish government until his appearing;—one, to his maternal parentage;—and the last, to the place of his birth.—Required, the passages, with chapter and verse.

Correspondence.

BAPTISTS IN IRELAND.

To the Editor of the Primitive Church Magazine.

MY DEAR BROTHER,—I find I was in error when I wrote my letter on "The Baptist Irish Society," which appeared in the March number of your Magazine. I did not intend being understood as asserting that the churches in Abbey-street, Dublin, &c., were first formed under the auspices of the Baptist Irish Society. I regret I did not express myself sufficiently clear on this point. I should have said, "Such churches have been assisted," &c., instead of "have been gathered."

I am sorry I made the statement that most of the Baptist churches in Ireland are strict in their com-

munion; for though at the time I wrote I believed I was writing what was correct, I now find I was labouring under a mistake.

Henry Alridge is not correct in saying the "quotation from the *Irish Chronicle* of February, 1862, is only an extract from the letter of a correspondent;" it is a quotation from the remarks of the editor pre-facing the "letter of a correspondent," as any of your readers may see if they refer to the *Baptist Magazine*, in which it appears.

The principal statement I desire to impress on your readers is that which refers to the fact that the committee of the Baptist Irish Society does not, even in the most remote way, ever interfere in the

communion question; they are only desirous their agents should be earnest, whole-hearted, laborious gospel men. They are supporting both *open* and *strict* communion churches. The society is deserving the confidence and support of BRITISH BAPTISTS.

Trusting you will do me the favour of inserting this brief note in your August number, I am, yours truly,

T. W. MEDHURST.

Glasgow, July, 1863.

[The above acknowledgment is honourable to Mr. Medhurst, and, as the subject has been pretty fully "ventilated," we think that with Mr. M's. explanation, the discussion should now close.—ED.]

PLYMOUTH BRETHRENISM IN IRELAND.

To the Editor of the Primitive Church Magazine.

DEAR SIR,—Much has been said of late about the progress of Plymouth Brethrenism in Ireland; but it would appear that some of the Baptist Churches, which are even most opposed to them, are not altogether free from the leaven of that system. "Even the Baptist Church at Coleraine," says one of Dr. Bell's correspondents in a Baptist Publication for June, "even the Baptist Church at Coleraine holds much in common with the Plymouth Brethren. Like them, they practise *weekly communion* and *open communion*."

The Baptists in Coleraine, like the Plymouth Brethren, are strenuously opposed to all creeds and confessions of faith except the Bible alone, and, consequently, much latitude of sentiment used to prevail among them,—some believing in *imputed righteousness*, and others the contrary,—some practising *family worship*, and others disapproving.

See their order described by the late Secretary of the Baptist Irish Society, in the *Irish Chronicle* for October, 1852. I may also mention that the Church in Coleraine, like the Brethren, do not consider the presence of a pastor essential to the Lord's Supper."

As I think the above paragraph will be both instructive and interesting to some of your readers, I will thank you to give it a place in the *Primitive Church Magazine*.—I am, dear Sir, with much respect, yours faithfully,

DELA.

Ireland, June, 1863.

STRICT BAPTIST INTELLIGENCE.

To the Editor of the Primitive Church Magazine.

SIR,—Having seen, on the cover of your Magazine for July, an application for Strict Baptist Statistics, allow me to say that I hope the appeal will meet with a ready and an extensive response. But you must not be discouraged should it prove otherwise, for the "*open*" leaven has so eaten into our system that among STRICT Baptists some are afraid, and others are ashamed to declare their principles. Their truculence to mere *respectability*—alias *the love of money*,—is deplorable. When will they be men? Or when, like Paul, will they not be ashamed? I hope you will succeed; and not only in this, but I should like you to publish, if you can, how many *renegade* Baptists there are in certain well-known towns, who, regardless of all consistency, abandon their own people, and throw in their presence, influence, and money, among the Independents? Do the Independents ever act so sorry, so pitiable a part? Yours truly,

A NORTHERN BAPTIST.

Poetry.

DEAR MR. EDITOR,—With my Christian love, I enclose some lines of poetry that I have extracted from a very old family Bible that has lately come into my hands. I give the piece just as it is. If you think it worth inserting, do so.—W. W.

Churchyard, Waltham Abbey, June 11th, 1863.

KING AGRIPPA'S REPLY TO PAUL.

"Almost thou persuadest me to be a Christian." (ACTS XXVI. 28.)

What, O! but "almost" convinced—and
rest you there?

Sad proof, O King, your soul is not your
care:

Not so the famished wretch, on seeing
bread,

Would say, "Enough, I could 'almost'
be fed."

Nor would the sick to his physician say,
"I could 'almost' be cured—go thou thy
way."

Nor would the prisoner, if a gap he see,
Say unconcerned, "I could 'almost' be
free."

Nor would the rebel, should his prince
forgive,

Refusing say, "I'm half inclined to live."
What, then! are God, the soul, eternal
things;

Death, heaven, and hell, concerns too
small for kings?

Shall sublimary honors, pomp, and
power,

And regal state, the gew-gaws of an hour,
Engross the conscious mind, nor once
leave room

For dread eternity, and final doom?

Ah, fool! ere long thou'lt know to awful
cost,

That to be "almost" saved, is to be
wholly lost.

The case how awful, yet alas, how true!

The case, O formalist, applies to you.

Hie thee to Christ, ensure thy saving
hour,

Bear not his name alone, but own his
power.

MARY FLUNKER, *Hoddesdon, Herts.*

Reviews.

PURITAN DIVINES.—*The complete works of RICHARD SIBBES, D.D. vol. 4, containing Treatises and Sermons from the Epistles to the Corinthians.* Edinburgh: James Nichol. London: James Nisbet and Co. Dublin: W. Robertson. 627 pp.

It is quite enough to say that this volume is worthy of the name of its distinguished author, and overflows with that rich experimental divinity of which Dr. Sibbes was so complete a master. It resembles a noble vessel just arrived in port and laden with golden grain from some more luxu-

rian region, and whose stores are welcomed by a famished population. Here is food,—solid food for the Christian. "The spiritual man's aim,"—"precious promises and privileges,"—"the excellency of the gospel above the law,"—and other pieces in this volume, cannot be too frequently read. They are perfect gems in their own order in divinity, and are not excelled by any treatises in the language. It would be productive of an immense amount of good among our churches, were extracts from them read occasionally at our prayer-meetings. The practice would tend to feed the people, to confirm their faith, and improve

their graces, beyond what is generally thought; and it would give them, moreover, a taste for the old divinity that would go far to correct the superficial sentimentality over which, so many godly men, are mourning throughout the land.—We have room only for one extract, but it is one that will bear a close and continued meditation. Speaking of *experimental* religion, Dr. Sibbes remarks:—

"It is that that makes a Christian. Experience is the life of a Christian. What is all knowledge of Christ without experience, but a bare knowledge, if the power that raised Christ's body raise not our souls? This is to know Christ to purpose, to know the virtue of Christ. We hear that Christ is powerful to quicken his own body. You hear that Christ is gracious, and good, and full of comfort; but what is this unless we feel it in ourselves? It is the experimental knowledge of Christ, and of the life of Christ, that doth us good, and makes us abound in all things. 'I suffer bonds' saith the apostle, 'for the gospel, but I am not ashamed.' (Rom. i. 16) Why? 'I know whom I have believed.' He felt the power of Christ in all his tribulations and afflictions. When we find by experience Christ is a quickening Spirit, bath quickened our souls to grace, comfort, peace, joy in our worst condition, then we know Christ to purpose, and then are fit to be carried through all afflictions of the world, and beyond all, and above all, to bear us through all things we meet with in the world between us and heaven. The life of Christ being a divine life, without a little experience of it, all is to no purpose. And a little of this beareth down all that stands between us and glory." p. 412.

Experimental religion such as this, once spread over the earth, would bring back a better than the fabled GOLDEN AGE.

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The Dying Command of Christ; or the Duty of Believers to celebrate weekly the Sacrament of the Lord's Supper. By the Author of "God is Love," "Our Heavenly Home," &c. London: Virtue Bros. & Co., 1, Amen Corner. 136 pp.

The author of this well-written work has so managed his arguments as to render a reply an undertaking of no mean difficulty. Whether the question of a weekly, or a monthly, or any other periodic celebration of the Lord's Supper, be most expedient, is not the question of the author: but it is this, whether from the nature of the institute, and its most sacred and most solemn purpose, it should not be commemorated on *every Lord's Day*, that being the day when the saints assemble to worship their risen Lord and Saviour? While the author produces every *known* reason from Scripture, Ecclesiastical History, and Divines of all the accredited Schools, in favour of a *weekly* celebration of the Lord's Supper,—he nowhere puts it more forcibly than in his second chapter, entitled "The suggestions of reason on the point."

Had the author reasoned in this conclusive manner throughout, he would have been unanswerable, for we honestly declare that neither from scripture or "reason," could any solid argument be brought to affect his main point in the *slightest degree*. And more, we would not undertake a reply,—for that which is the foundation of the whole Christian scheme should be as frequently observed as the day that celebrates the resurrection. But the author is not uniformly cogent in his argumentation. At page 74 he jumps to a conclusion which his premises fail to sustain; and in his haste to charge the Baptists with inconsistency, he totally ignores the evidence in their favour from Rom. vi. 4, and Coloss. ii. 12. The doctrine of *immersion* was evidently interwoven, in the mind of the inspired writer of these passages, with the practical object he had in view. But how, supposing *sprinkling* or *pouring* had been the mode,

which it must have been according to this author's *implied* hypothesis, how, we ask, could he have ever mentioned a burial and a resurrection? He says the Baptists have no precept,—“They have none to give.” We beg the author's pardon: “BAPTIZING them in the name of the Father, and of the Son, and of the Holy Ghost, &c.” is the precept, and if the author reads Greek he will know that it means nothing else than an immersion on a confession of faith.

Bessy's Money. A Tale. By the Author of “Mary Powell.” London: Arthur Hall and Co., 26, Paternoster Row. 72 p.

We are not,—never were,—and believe, we never shall be,—favourable to “Tales.” Whether it is from their extreme liability to abuse,—or the sickly sentimentalism which they create,—or the conscious *absence of truth* in their construction,—we cannot tell. But one thing has appeared clear to us from the days of “Waverley,” and “No Fiction,” to the present moment, and that is, that in the proportion that “Tales” abound, *solid* reading declines; and just in the degree that mere sentiment is created, all firm, fixed, and manly *principles* disappear.

But “*Bessy's Money*,” is almost an exception. It is natural, easy, and unaffected—very much more like a fact than a “Tale;” and with all our aversion to productions of this class, we are obliged to admit that the author (or authoress) has placed within the reach of young persons a story which can hardly be read without solid instruction.

BRIEF NOTICES.

The Narrative of the Operations of the Baptist Missionary Society, for the year 1862-3. This is a

“Narrative” that every Baptist in the land is bound to read.

The Twenty-second Annual Report of the Baptist Tract Society, 1863. A report that demonstrates how much solid, useful work can be done, by a few earnest, right-minded men. And while such men are *at work*, what Baptist is there in the land who will not help them?

The Sower. Houlston & Wright. The seed is good, and we may fairly hope that “the full corn in the ear,” will be shown by many a youthful reader.

The Rev. H. Fish M.A. and Wesleyan Methodism. A Critique. By Evan Lewis, B.A. London: E. Stock, 62, Paternoster Row. Mr. Lewis falls foul of Methodism in right earnest style, but he was provoked to the contest. He has candidly examined his subject, and the conclusion at which he arrives is this, “As for *Methodism*, I believe it to be a GREAT IDOL, and the sooner it is destroyed the better.” Mr. Evans is not alone in that belief.

The Office of Deacon. Two Prize Essays. By G. B. Thomas, and E. Dennett. London: J. Heaton & Son. Good, so far as they go, but by no means exhaustive of the subject. They are moreover rather too scholastic in their style and treatment of the subject, to be generally acceptable among the churches. Even yet there is room for a thorough work on “The Office of Deacon.”

The Gardener's Weekly Magazine. London: E. W. Allen, 20, Warwick Lane, Paternoster Row. All who cultivate, or wish to cultivate a good garden, (and who does not?) should read this work from week to week. It is practical, and greatly free from technicalities.

The Sunday School Reciter.—Selected by J. E. Clarke, M.A.

London: Routledge & Co. Farringdon Street. Contains a number of interesting pieces in poetry and prose, suited to young persons for recitations.

Quarterly Reporter of the German Baptist Missions for April, 1863. London: J. Heaton & Son. This is a number of more than usual interest, and should be read by all who value the cause of Missions.

The Moral Government of God asserted, &c. By J. A. Jones, London. Mr. Jones has written much, but never better than in this tract. The style is clear, the doctrine scriptural, and the argument utterly unanswerable.

Samson losing his Strength; a Warning to Backsliders. By C. Gordelier. A very timely, and useful discourse, which cannot be too extensively read.

The Apostle of the Alps. A Tale. London: Arthur Hall & Co. 26, Paternoster Row. 180 pp. This is an age of "Tales," and modern periodicals are popular in proportion to the patronage they render to this sickly class of literature. How men or women, with the

solemn thoughts of responsibility, the rapid flight of time, and a coming judgment, can sit down to write or read the trashy tales of this degenerate era, we cannot tell. For our own part, we must honestly confess that life is too short for such empty trifling. The present "tale," is as good as most of its order, but it is too Popish in its tendency to allow us to recommend it to any of our readers.

The Duties of British Christians in relation to the Struggle in America. A Discourse delivered in Morice Square Baptist Chapel, Devonport, on Lord's Day Evening, June 7th, 1863. By John Stock. London: Elliot Stock, 62, Paternoster Row. 28 pp. The subject of this tract is treated with the usual ability and breadth of the well-known author; but nothing can reconcile us to party politics in a Christian pulpit on the Lord's Day. Our national piety is far too low already, and every ministerial effort should be employed to raise it to the standard of a Baxter, an Owen, and a John Howe. With this exception the production is both valuable and timely.

Intelligence.

DENMARK.

*Mindstrup Mark, near Veile,
11th May, 1863.*

MY DEAR BROTHER,

I now furnish you with a brief report of my labours for the past month or two.

The whole of February, and to the 23rd of March, I stayed and laboured at Copenhagen, preaching the Word, visiting the members, attending to the business of the Church, translating and publishing Tracts, and other writing.

I am happy to say that the Lord appears to bless our humble labours. The meeting continues to be exceedingly well attended,—so much so that our room is becoming too small. Sinners are also converted. A young woman was proposed and received for baptism before I left Copenhagen; and I have now received letters that five more have requested to be baptised and added to the Church. They are now only waiting for me to come and baptize

them. However, I have written to the Church that in case it should be necessary and I should not be able to come very soon, one of the brethren who administer in my absence must baptise them. The same was done with the young woman, as I was obliged to leave suddenly.

Several very interesting circumstances occurred during my stay. An aged maiden sister, of about seventy years, who has been a member of the church for more than twenty years, had for some time been very ill, and she was now expecting that the Lord would take her home soon. Before departing, she wished to partake of the Lord's Supper, and desired me and several of the members of the church to come and break the bread with her. She is, however, an inmate of a public institution for aged females, belonging to the Established Church, and such a thing as Baptists communing there had never been heard of. However we went on a Lord's Day evening. In the room where she lay was a number of aged females, and some of them had caused her much trouble on account of her faith. All were nevertheless very quiet, and some of them very attentive and much impressed. I first addressed a few words of comfort and encouragement to our aged sister, spoke with her about her hope and trust, which alone was, she expressed, in the rich, free, and sovereign grace of God and the merits of the Lord Jesus Christ, who loved her and had given himself up to die for her. She was not afraid to die, but rather longed to depart, that she might be with Christ, which she felt was far better. We then sang a hymn, and the aged females listened with great atten-

tion. After that I read portions of scripture adapted to her case, knelt down by her bedside, and all the brethren with me, and prayed, and then we had sweet communion at the Lord's table. In conclusion we again sang a hymn and prayed. Our aged sister felt very happy, and rejoiced in the Lord her Saviour. A day or two after this I visited her, and she told me what a favourable impression the whole had made on the aged females present. What had impressed them most was the kind words I had spoken to her, and that I had knelt down by her bedside and had prayed; they had seen many dying and receiving the Lord's Supper, but they had never seen any clergyman kneel down and pray at the bedside of a poor and aged woman. They were also much pleased with our singing, and wished we had stayed longer and sung more. I must remark that before I left I had spoken a few kind words to these poor women, and exhorted them to seek the Lord, as they might soon be called away from this life. Our sister was still living when I left Copenhagen.

Another interesting occurrence happened about the same time. A sister in the church was taken ill, and died in a few days. Her husband belonged to the Royal Marines. These have a churchyard for themselves, and it is not permitted to preach, sing, or pray there at any funeral, except the service is conducted by a clergyman. A number of our brethren and myself were present at the burial. I thought it a shame that not a verse of a hymn should be sung, nor a prayer be offered up, on the occasion. A clergyman had been there, and, according to the rite of the Established

Church, had cast earth on the corpse, though our brother had said to him he needed not to come; but he left without saying a word. I then asked the sexton, who was present, if it might not be permitted to sing a few verses; and, as he consented, we did so, and I offered up prayer. The Lord's Day following our brother told the church that this very humble act had made a most wonderful impression on the hearts of three or four hardened sinners, his comrades, who were present at the burial, and from whom he had for many years suffered much opposition and persecution. They had come to him the day after and told him of it; and kindly expressed their sympathy. How wonderfully the Lord blesses the humblest and feeblest means on the hearts of poor sinners!

During my stay at Copenhagen I visited Malmo, in Sweden, several times, and preached the gospel there.

At the end of March I was obliged to leave Copenhagen suddenly for home, my youngest child having died. Since then I have laboured at Veile and the neighbouring parts. I am happy to say that the kingdom of God is making progress here. Many meetings are held, and many of them are well attended, and there appears to be in many a great desire to hear the gospel; and we have reason to believe that the Lord is blessing the word proclaimed to the conversion of sinners. One of the elders of the Aalborg Church was here, and he baptized four converts just before I returned. When I came home I baptized one; our brother also baptized six believers at Hesselhor, further to the west, making together eleven believers baptized. Besides these

there are several hopeful converts at Veile. April 12th we had a very large and interesting meeting at my house. The brethren in this neighbourhood were formed into a separate church,—two of the brethren were chosen as pastors of the church, and were ordained by the brother from the Aalborg church and myself. Thus you see that on the whole we are doing pretty well. Blessed be the name of the Lord—to Him alone belongs the honour, praise, and glory.

I intend, please God, to leave here again either this week or the next. I receive constantly invitations from various places to come and preach the gospel. Pray for me that the Lord may bless my humble efforts to promote his kingdom and glory.

The Lord be with you, and bless you and yours. Your most affectionate in Christ,

A. P. FÖRSTER.

[An interesting letter from Mr. Geiseler stands over, and will be given in the next number.]

SUFFOLK AND NORFOLK ASSOCIATION.

The Suffolk and Norfolk Association of Baptist Churches held its Thirty-third Anniversary at Rattlesdon, near Stowmarket, on the 2nd and 3rd of June. This association numbers more than 3,000 members, but the attendance quite exceeded expectation. The chair was occupied by the Rev. J. Cooper, of Wattisham, who gave an appropriate opening address, and made a very touching allusion to the venerable Secretary, the Rev. G. Wright, of Beccles, now in the fiftieth year of his ministry, who, notwithstanding his infirm health, kindly continues the secretariat. Sermons were preached

by the Rev. J. E. Bloomfield, London; S. K. Bland, Chesham, Bucks; J. Collins, Grundisburgh; C. Hill, Stoke Ash; and C. H. Hosken, Gilden Croft, Norwich. The circular letter on "The glory of God; His chief end in the salvation of His people," by the Rev. C. H. Hosken, Norwich, was read, adopted, and ordered to be printed with the minutes. The crowd on the second day was so great as to require a separate service. Letters were read from Thirty-three Churches, which, on the whole, showed satisfactory progress. Baptisms were about six each church, or 7 per cent. of the membership. A spirit of union and love characterized all the meetings: not one jarring note disturbed the peace of the body.

NORTH-WESTERN ASSOCIATION.

The Annual Meetings of this Association were held at Latchford, near Warrington, on Wednesday and Thursday, May 27th and 28th.

The brethren assembled on Wednesday afternoon, at two o'clock, when, after prayer by Bro. Gatenby, Bro. Wilkinson, the pastor of the church at Latchford, was chosen as Moderator.

The letters from the churches were then read in the usual order, and the reports from the thirteen churches now composing the association showed a total increase of 168 members, of whom 124 had been received by baptism. There had been a total decrease of 70, of whom 25 had died, and 16 been dismissed to other churches, leaving therefore a clear increase on the whole of 98 members. "To God alone be all the glory." At the conclusion of the letters, prayer was offered by Bro. Durant (stu-

dent with Mr. Dawson). The circular letter was then read by Bro. Dawson, "On Christian Baptism as a solemn obligation, and as a pre-requisite to admission into the Church, and to Communion at the Lord's Table." The letter was on the next day adopted, and ordered to be printed and circulated as the letter of the Association.

In the evening, at half-past six, public worship was held. Bro. Nichols and Bro. Harvey commenced the service, and Bro. Smith preached from John xvii. 20, 21, and closed with prayer.

An interesting prayer-meeting was held on Thursday morning at half-past six. Bro. Howe presided, and gave a brief address "On the Promise of the Spirit." Some seven or eight of the brethren led the devotions, and among them was the venerable father of the pastor, Mr. T. Wilkinson, senior, who, in his 83rd year, was present at this early hour. The service was felt by all present to be a peculiarly sweet and solemn season.

The friends met again for worship at half-past 10. Bro. Gatenby and Bro. Franklin commenced the service, and Bro. Dawson preached a sermon on that momentous subject, "Glorying in the Cross of Christ," taking as his text Galatians vi. 14.

In the afternoon at two o'clock the ministers and messengers met to transact the business of the association. Bro. Stokes introduced by reading and prayer. The minutes of the last meetings were read by the Secretary, and confirmed. Application for admissions into the association were received from the churches of Little Leigh, Norley, and Brunswick-road, Liverpool, and which, according to rule, stand over until next year.

Arrangements were made for the next Association to be held at Millgate, near Bacup. Bro. Harvey was chosen as the Association preacher next year; and Bro. Howe as the writer of the next Circular Letter, "On the Preparation and Employment of Lay Agency."

Among the resolutions unanimously passed at this meeting, was one of thanks to the Lancashire Baptist Relief Committee, and to the benevolent subscribers to the Denominational Fund, for the very timely and material assistance so kindly rendered to several churches in this Association during the prevailing distress in the cotton districts. We trust that all those friends who helped in time of need, will accept this public acknowledgment of their generous kindness.

The cordial thanks of the Association were presented to the Latchford friends for their Christian hospitality, and to the Moderator for the manner in which he had discharged his duties.

The concluding evening service was commenced by brethren Howe and Sykes, and Bro. Hall preached from Matthew xvi. 17, 18. The Moderator closed the services by prayer and the benediction.

Thus terminated these most interesting and delightful services.

JOHN HOWE, *Sec.*

Waterbarn.

Address of the Strict Communion Baptist Society to their Strict Baptist Brethren throughout the World.

London, June, 1863.

BELOVED BRETHREN,

Permit us, in the interests of our Great Saviour, as the sole King of his church, to address you in a few

words of Christian friendship and brotherly love, with a view to a closer union among us than we have hitherto enjoyed.

Deeply deploring the innovation upon Gospel order and fellowship which the open communion system of this country has introduced, and the evils by which that innovation has been followed, we have felt constrained to form ourselves into a new Society, in order, if possible, to check the further spread of these evils, and to restore the doctrine and fellowship of the Apostles to the churches of our land. In this humble attempt to serve our common cause we have been encouraged beyond our expectations, and we would fervently thank our Heavenly Father for the tokens of His Divine approbation, with which He has been pleased to favour us since He put it into our hearts to commence this important work.

You are, doubtless, aware that in no part of the Christian world is the open communion system so strong, or its fruits so injurious, as in England. In America the Strict Baptists constitute a large majority, and God has abundantly prospered them. Equally so in Wales, Germany, Sweden, and in some other parts. The steady progress and increase of these brethren confirm the truth of God's holy Word, where He has declared "Them that honour Me, I will honour." But in England it is otherwise; for here the Baptist denomination has been seriously impaired, by an unscriptural practice which the parties in question admit to be without any precedent in the Word of God. And the evil does not stop here, but as in all other cases of indulged error, it grows more encroaching, in proportion to the forbearance of those who labour to maintain the original Gospel order. Not content with disturbing the communion table

of our churches, and creating almost endless strife and bitterness of feeling among the brethren, it has recently proceeded to the seizure of our property, and, taking advantage of the legal defectiveness of our trust deeds, wrested our chapels at Norwich and Ramsgate from their rightful possessors, and appropriated them to uses which were never intended by their original founders.

Are we, therefore, to be blamed for seeking to arrest this evil, and if we cannot recover our lost property, at least, to prevent further encroachment? We believe that ours is an honourable course, and that all right-minded Baptists will approve of the stand we are making on behalf of a denomination we love.

But it is not the protection of the property alone that has prompted this movement; for while we claim the right to possess our own, the preservation of the truth of God, and the Apostolic Communion of the Saints, are far dearer to our hearts. And are we to stand still while the authority of our Lord and Master is virtually superseded by a human tradition? Are we to be silent spectators of an innovation which boldly admits the unbaptized to the table of the Lord, thus systematically opening His church to those who, in an important particular of Christian obedience, have set aside the commandment of Christ? And are we too, by our inaction, to connive at encroachments upon the doctrines of the Gospel which the open communion system has already produced in a number of instances? Are we to witness these things and yet remain silent, or cry, "Peace, Peace, when there is no Peace?" Every feeling of loyalty to our Heavenly King,—every sentiment of gratitude for sovereign mercy bestowed on ourselves;—and every sacred pledge implied in our own

baptism combine to urge the response, No, Never. Whatever affects our Master, affects His faithful servants, and all that would injure His interests we must ever regard as being done unto ourselves.

Having thus been driven into associated action on behalf of the peace and truth of the churches, we now affectionately invite you, beloved brethren, to avow your sympathy with our object, and to encourage our efforts in whatever way may appear to you most advisable or expedient. And this we conceive can be done in the following modes:—

1. To express by special Resolution, at a meeting of your church, your approval of our action.

2. To favour us, from time to time, with information respecting your own progress,—the state of feeling around you as to fidelity in maintaining the Apostolic doctrines and fellowship,—and to apprise us of any danger to that Apostolic faithfulness that may threaten you at any time, and in any quarter.

3. To stand prepared to assist each other in maintaining an unflinching obedience to Christ in the doctrine and fellowship of His church, and to afford each other all the help in our power, whenever our pledged fidelity to His holy cause may occasion us suffering or loss.

These, dear brethren, are the modes by which we may render solid encouragement and help to each other in our Master's cause. Of that cause we hope none of us will ever be ashamed; but as our fathers stood faithfully by it, to "the spoiling of their goods," and the loss of life, so we pray that all that know the truth may faithfully maintain it, "even unto death."

Waiting to hear from you at your earliest convenience, we remain, in gospel bonds.

(Signed on behalf of the Committee,)

WILLIAM STOKES,

Hon. Secretary.

71, Robert-st. C-on-M. Manchester.

The foregoing has been posted to a large number of Strict Baptist Churches in all parts of the United Kingdom and the Colonies; but if any have been omitted, the Secretary will have great pleasure in forwarding a copy on application made to him at the above address.

ORIGIN OF THE BAPTIST INTEREST IN BACUP.

"The origin of this variety of Dissent [Baptists] is to be traced, as respects Yorkshire and Lancashire, to the township of Heptonstall, in the wildest part of the parish of Halifax, lying on the borders of the Lancashire parish of Whalley, a part of his parish which Mr. Heywood rarely, if ever, visited. There Richard Coore had been the minister, and after him Mr. Aiglin, who was followed by Mr. Daniel Towne; all of whom were in the extreme of Calvinism. Among the people who formed the body of parishioners of Heptonstall, were two persons named William Mitchell and David Crossley, near relations. * * * Mitchell died in 1705, and Crossley became the pastor of an Antinomian (?) congregation in London. But before the death of Mitchell, they established about twenty small Societies, who had introduced into their discipline baptism of persons of age to answer for themselves, as necessary to the completeness of a Christian profession. The principal scene of the labours of these two lay-preachers was the mountainous country between Yorkshire and Lancashire, their principal establishment being

at a place called Bacup, in one of the valleys in that mountainous region called Rossendale, where the chapel was founded in 1691; as soon as the Toleration Act allowed of such foundations. It must have been some society collected by Mitchell to which one of Mr. Heywood's congregation was desirous to join himself; and to the labours of these persons are to be traced the several societies of Baptists which sprang up in the parish of Halifax and other parts of the counties of York and Lancaster."—*Hunter's Life of Oliver Heywood*, pp. 280-2.

Making a slight allowance for the exaggeration of a churchman who appears to be fond of imputing Antinomianism to men who would have utterly abjured that system, the foregoing is substantially correct. The old Trust Deed of the first Bacup Baptist Chapel, or School Room, (where preaching was conducted) is dated April 16, 1692, and it purports to be the making over of a certain parcel of land in "Bacope" by John Whitaker, of Broadclough, to John Lord, John Hoyle, Laurence Lord, and John Houlden, and their heirs for ever, &c., for "the use and behoof of William Mitchell and David Crossley, for and during their natural lives, being now ministers or preachers of the Word of God and Doctrine of Christ, &c;" and it provides that those ministers shall have liberty "to pray, teach, or preach" in that Schoolhouse "without any let or hindrance of any person or persons." The first surrender was signed April 16th, 1692,—the second, 6th of August, 1773,—the third, April 9th, 1800,—and the fourth, April 16th, 1845.